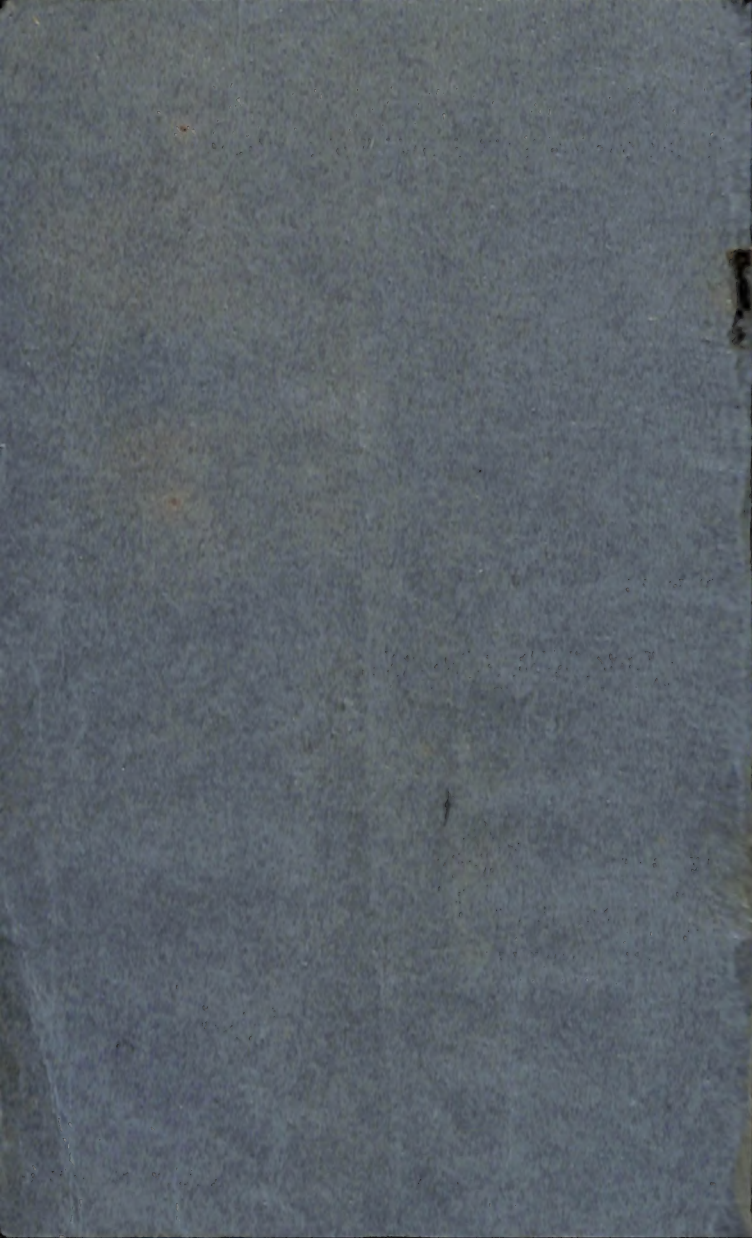
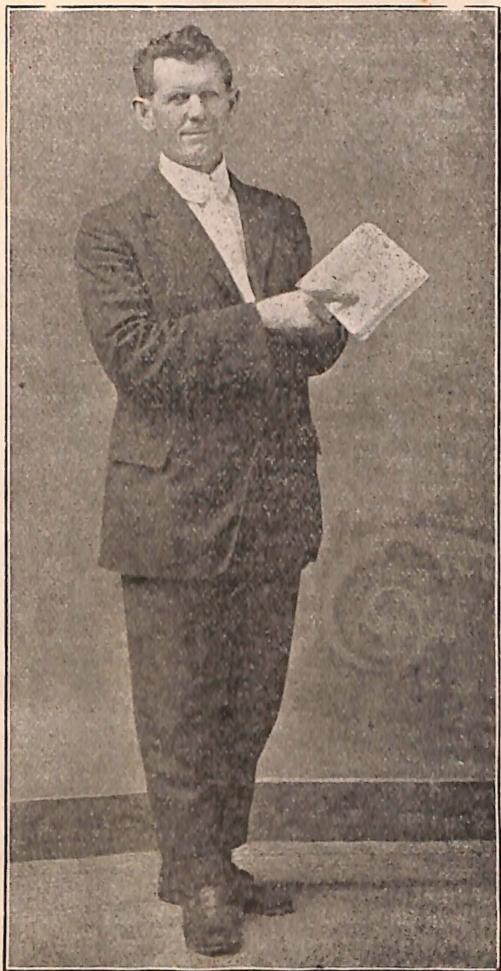


FROM THE
FALL OF MAN
TO THE
JUDGEMENT

BY REV. E. R. CLOUGH

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Cambridge, Md.

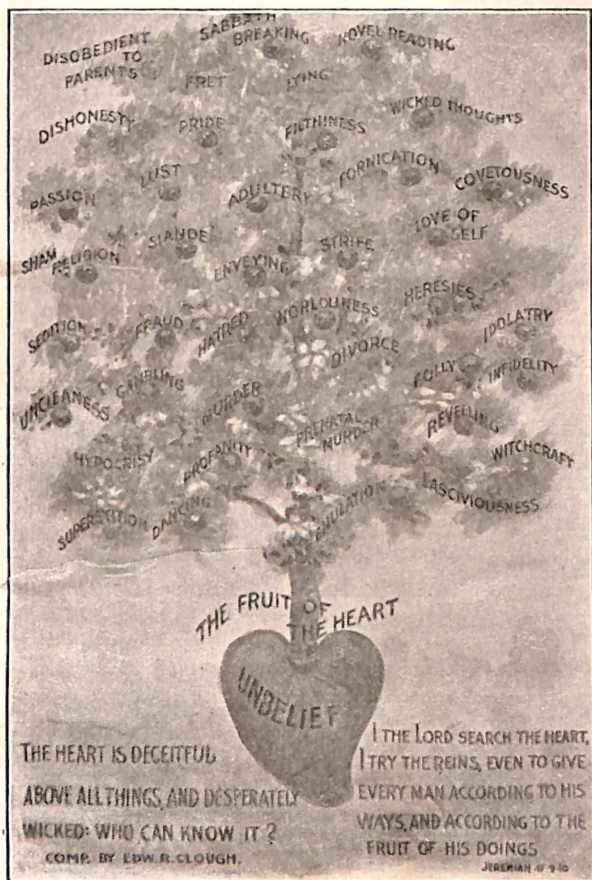




UNBELIEF

Now, this is not such a big word (only eight letters) but it was the first sin that Adam and Eve allowed to come into their hearts. There has been many suggestions what the first sin was that Adam and Eve committed, but the Bible makes it clear. Now, notice how the 3.1.7 of Genises reads. Now, the serpent was more subtile (that is, cute and wise) than any beast of the field which the Lord God had made, and he said unto the woman: "Ye shall not eat of every tree of the garden." Now, when God made man and woman, and planted a garden which no man can comprehend how beautiful it was. He put man and woman in it. Genises 2.8.9 says: "Out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and of the knowledge of good and evil." In the 9th verse we notice there was nothing lacking on God's part; absolutely no excuse for them to sin. Now, in the third chapter and second verse the woman acknowledges what God said they should not do, and if they did, what would be the result. And the woman said unto the serpent: "We may eat of the fruit of the trees of the garden, but of the tree which is in the midst of the garden God has said, ye shall not eat of it, neither shall ye touch it lest ye die." It was plain enough for them both to understand. In the third verse the serpent said unto the woman: "Ye shall not surely die." Now, God had already told them if they disobeyed they should die, and here is the serpent saying they shall not die, and when the serpent told her that their eyes would be opened and they would be as God's, knowing good from

evil, it was then that they allowed unbelief to come into their hearts. That is, both doubted what God said was so. Now, the word death means separate. There is a separating spirit from the body, but there is another death which is, God separates from the soul of man and he is spiritually dead. So in this case it was separating God from the soul of man, and before they ate of the fruit they both had backslidden in their hearts and were spiritually dead. Unbelief came into their hearts and germinated same as a grain of corn or wheat in the ground, and it began to bear fruit, fear came and shame manifested itself! they tried to cover themselves with fig leaves, and when God called them they were afraid to answer, so God drove them out of the garden. Sorrow and sickness came upon them, all begun from unbelief, and there is no end to it. All sickness, and diseases, and afflictions of all kinds; all jails, penitentiaries, and places of such like; all wars and distressing things of any kind all come from the result of unbelief that came into the hearts of Adam and Eve. Romans 3-12-18: "They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre with their tongues; they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways and the ways of peace have they not known. There is no fear of God before their eyes." In Romans 11-17-24, we read of some of the results of unbelief. John 3-36 tells us that the unbeliever has the wrath of God abiding in him. Mark 6-5-6. Jesus said in one place, He could do no mightyworks because of

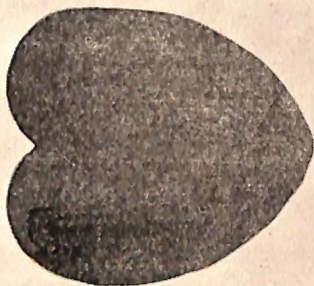
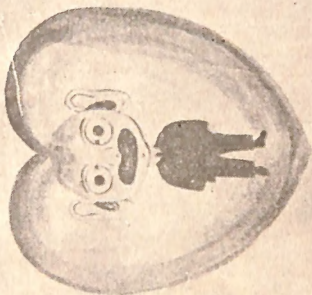


their unbelief. Luke 1-20, "Zacharias because of unbelief became dumb until the birth of their son who was called John the Baptist." Rev. 21-8: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and corcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

THE EVIL HEART

We read of the different kinds of hearts, namely: 'Evil, hard, stony, broken, liberal, clean, and a heart of flesh, but we want to look for awhile at the condition of the heart without God. Now, in first Samuel 16-7 man looked on the outward appearance, but God looketh on the heart. Man often makes a mistake or misjudges, but God never does. We can only see the outward, but God seeth the heart just as it is. In Psalm 44-21: "For He knoweth the secrets of the heart." Eccl. 9-3: "Yea also the heart of the sons of men is full of evil and madness." Jer. 5-23: "But this people hath a revolting and a rebellious heart; they are revolted and gone," Jer. 17-9-110: "The heart is deceitful above all things and desperately wicked, who can know it. I, the Lord, search the heart. I try the reins even to give every man according to his ways and according to the fruit of his doing." Mark 7-2-23: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lusciousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man." Now, in Genesis 6-5: "And God saw that the wickedness of man was great in the earth, and that every im-

SIN. SAVED. SANCTIFIED.



COMP BY E.R.CLOUGH.

agination of the thoughts of his heart was only evil continually."

MAN'S REDEMPTION

For a moment it would look as if there was no hope for fallen humanity. The first promise that was made unto man for his redemption is found in Genesis 3-15: "And I will put enmity between thee and the woman and between they seed and her seed; it shall bruise the head and thou shalt bruise his heel." Jer. 7-14: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son and shall call his name Immanuel." Isaiah 9-6: "For unto us a child is born, unto us a son is given and the government shall be upon his shoulders and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace." Matt. 1-21: "And she shall bring forth a son and thou shalt call his name Jesus, for He shall save His people from their sins." The promise is fulfilled in Matthew 1-1-2. First Tim. 1-15: "This is a faithful saying and worthy of all acception that Christ Jesus came into the world to save sinners." Second Cor. 5-17: "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." First Peter 1-18-19: "For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." Eph. 2-5: "Even when we were dead in sins hath quickened us together with Christ, by grace ye are saved." And in the next verses: "And hath raised us up to-

gether and made us sit together in heavenly places in Christ Jesus." Romans 3-24: "Being justified freely by his grace through the redemption that is in Christ Jesus." Now, we find after searching the scripture we can have eternal life and be made free from sin. And there is no excuse at all for people to live in sin and at last be lost. In Zach. 13-1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." A poor sinner, no matter how bad he may be, thank God, can plunge in this fountain and be made whole. In Rev. 21-6: "I will give unto him that is a thirst of the fountain of the water of life freely." We don't need to thirst any more. It is so much better to be born again. In John 3-7: "Marvel not that I say unto you, Ye must be born again (revised) from above. In John 10-10-1: "Verily, verily, I say unto you, he that entereth not by the door into the sheep fold but climbeth up some other way, the same is a thief and a robber." In the seventh verse: "Then said Jesus unto them, again verily, verily, I say unto you, I am the door of the sheep." In the ninth verse says: "I am the door and by me if any man enter in, he shall be saved, and shall go in and out and find pasture." This tenth chapter of John from 1-11 verse is explained in the twenty-second Psalm as a shepherd giving his life for his sheep; in the twenty-third as a shepherd watching over his flock, and in the twenty-fourth we notice in the last verse that this shepherd is now crowned King. It reads: "Who is this King of Glory? The Lord of Hosts, He is the King of Glory." Well, I praise Him for the way men have improved on many things, but there can't be any improvement on the wonderful plan of salvation.

In John 19-30 Jesus, while on the cross said: "It is finished." The great plan of salvation is finished. Bless His dear name.

Now, notice after being saved from our sins. According to the Bible, sin is a two-fold nature. First, it is original, and then actual. Every plant or fruit of every kind, or tree that grows, has first an origin. It must come from the same nature. So sin started in the human heart, away back in the beginning, in the Garden of Eden, in the hearts of Adam and Eve. The devil succeeded in planting unbelief in their hearts, and we notice by careful reading, that we find in many places that there must be two works of grace to complete a finished work in the heart. In Romans 12-1-2: "I beseech you, therefore, brethren, by the mercy of God that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind that ye might prove what is that good and acceptable will of God." Now, before we are saved, we are in sin and only made alive through the precious blood of Jesus by faith through redemption. And then we are exhorted to present ourselves a living sacrifice to God. No other would be acceptable to Him. Let us notice in Romans 8-1, Paul says: "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." And in the third verse: "For what the law could not do in that it was weak through the flesh God sending His own in the likeness of sinful flesh, and for sin, condemned sin in the flesh." In the sixth verse: "For to carnal mind is death but to be spiritual mind is life and peace." Why? Because the carnal mind is

enmity against God, for it is not subject to the law of God, and neither indeed can be. Now, when we are in sin we have but one mind and that is sinful. First John 3-8: "He that committeth sin is of the devil." After a soul gets saved sometimes there arises a rebellion on the inside of that carnal mind, or as Paul says in First Cor. 3-4: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal even as unto babies in Christ I have fed you with milk and not with meat for hitherto ye were not able to bear it neither yet are ye able for ye are yet carnal." Now, here, it seems that the carnal mind has got the best of them and there was confusion among themselves. Again Paul calls it the old man. Romans 6-6-7: "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin for he that is dead is free from sin." Now, there are many reasons why we should present ourselves holy unto the Lord after we are saved. Jesus in his prayer in John 17 says to his father: "Sanctify them through thy truth, thy word is truth." And in the 21st verse we see one of the reasons that they all may be one, as: "Thou father, art in me and I in thee that they also may be one in us that the world may believe that thou hast sent me." Here is complete oneness, and for a purpose, that the world might see Jesus in our lives. This prayer was answered on the day of Pentecost. Acts 2-1-4: "And when the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as fire and it sat upon each of them,



and they were all filled with the Holy Ghost." These folks were not back-sliders who once knew God and had gone back on him. Jesus in that same prayer, John 17-16, says: "They are not of the world even as I am not of the world." And we notice on the day of Pentecost they were all of one accord and one place. And another reason we should be sanctified is we are not our own. First Cor. 6-19: "What know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God and ye are not your own." Why? you might say. In the next verse: "For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." And another reason in Heb. 12-14: "Follow peace with all men and holiness, without which no man shall see the Lord." And again in First Cor. 13-1-10, clearly tells us it isn't anything we might do, we might feed the poor, give everything we have away, doesn't matter how rich we are. We might speak with tongues of men and angels, in the end give our bodies to be burned and yet without divine love in our hearts we are lost, and to get the Holy Ghost in our hearts, or to be filled with the Holy Ghost, it must be clean from everything else, and it is then we begin to bear fruit of the Spirit. Galatians 5-22-23: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and against such there is no law." Now, there is a remedy for that inborn sin, that which we inherited. Heb. 13-12: "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Now, he did not say that he would sanctify with the blood of bulls and goats or heifers or any other blood but his own, not by works or

anything we can do ourselves. Now let us notice some different scriptures on the subject. Acts 26-18: "To open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Now, we are sanctified by faith through the blood of Jesus. In First Cor. 1-2 Paul speaks of some folks that are sanctified in Christ Jesus called to be saints. First Cor. 6-11, First Cor. 1-30: "But of him ye are in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption." In Ephesians 5-25-26: "Husbands love your wives even as Christ also loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." Now, it is His will that you should be sanctified. First Thess. 4-3: "For this is the will of God even your sanctification, that ye should abstain from fornication." You say, well, then? Paul says First Thess. 5-23: "Quench not the spirit, despise not prophesying, prove all things, hold fast that which is good, abstain from all appearance of evil and the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," You may say it is something new. Eph. 1-4: "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." Now, this was before the foundation of the world, so this does not sound like something new. Second Tim 2-19-21 and Heb. 2-11 show some that were sanctified already before Paul wrote about it. Some

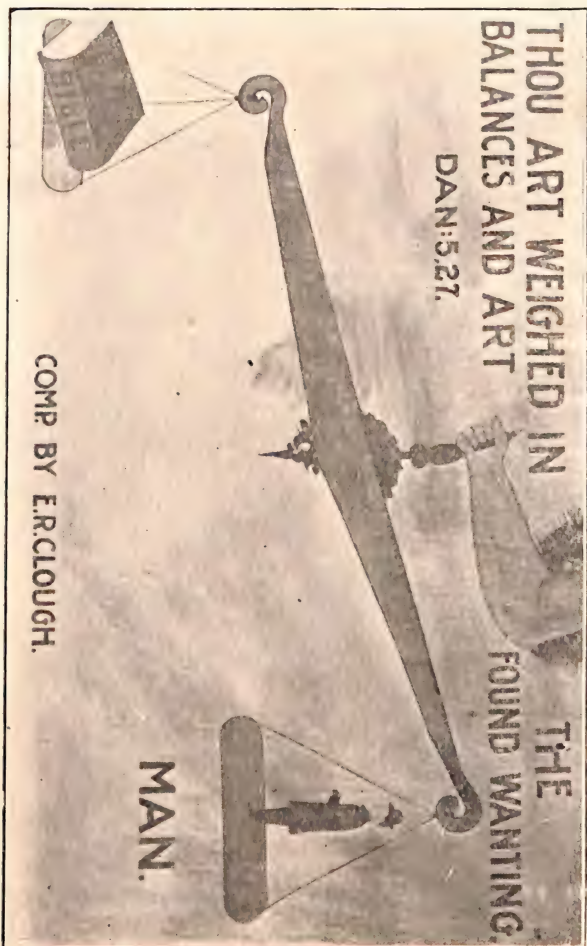
say we get it at death and others say after death. Now, we just read of some who were sanctified and they were still alive, and we don't have to get the same work again to get to Heaven. Heb. 10-10: "By the which will we are sanctified through the offering of the body of Jesus Christ one for all." First Peter 3-15: "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The Holy Ghost is a witness to our sanctification. Acts 2-18: "And on my servants and on my hand-maidens I will pour out in those days of my spirit and they shall prophesy." Acts 48: "Then Peter, filled with the Holy Ghost, said unto them." And the 31st tells what happened in one place: "And when they had prayed, the place was shaken when they were assembled together, and they were all filled with the Holy Ghost and they spake the words of God with boldness." A few Bible references concerning the Holy Ghost sent down from Heaven. First Peter 1-12: "The love of God is shed abroad in our hearts by the Holy Ghost." Rom. 5-5. Well, we will not take up the space to write every verse, but be sure and search up the following references: Acts 2-1-4, 4-8, 4-31, 6-5, 7-55, 9-12, 11-24, 13-9, 13-12, Heb. 2-4. There are many more that tell of the work of the spirit of the Lord.

SECOND COMING

Now, we have just been studying on the second work it is not only that we might be better or that we might do more for Him or that He might be able to convince the world through us that He was the Christ, but He also purposed in

His great work to get us ready for His second coming. Let us notice in John 14-1-3: "Let not your heart be troubled, ye believe in God believe also in me. In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Now, Jesus makes His announcements again in Acts. 1-11: After Jesus had finished talking with the disciples He was taken up and a cloud received him out of their sight, and while the disciples were looking steadfastly toward Heaven as he went up behold two men stood by them in white apparel, which said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen him go into Heaven." Here we see that the angels announce that this same Jesus is coming back just as he went up. Now, he is not going to send some of the saints of old, or an angel, no, this same Jesus, the one who suffered for us, the one that bled and died the death of the cross that we all might have eternal life. He is the one that is coming. Again, the third witness of his return First Thess. 3-13: "To the end He may establish your hearts unblameable in holiness before God even our Father at the coming of our Lord Jesus Christ with all his saints." Again, First Thess, 4-14-17: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him for this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep, for the Lord himself shall descend from

Heaven with a shout with the voice of the Arch Angel and with the triumph of God and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Thess. 5-23, 2 Thess. 2-1-8, 1 Tim. 6-14, Titus 2.15, Heb. 10-37, James 5-8: "Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh." If the writer in James' time felt the coming of the Lord was near, what ought we in 1918 feel. 1 Peter 5-4: "And when the chief shepherd shall receive a crown of glory that fadeth not away." Rev. 2-25: "In that time there will be no time to get ready." In the third chapter and eleventh verse of the same book it reads like this: "Behold, I come quickly, hold that fast thou hast that no man take thy crown." And again in Rev. 16-15: "Behold, I come quickly and my reward is with me to give every man according as his work shall be." Many scriptures could be referred to, much could be said, but that part concerning His coming is sure, and it is up to us to be ready, for in an hour that ye think not, the son of man will come. Matt. 25-1-13 speaks of the coming of the bridegroom: "Then shall the kingdom of Heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." Five were wise and five were foolish. The foolish took no oil in their vessels with them. It speaks of the wise who had their lamps all filled and burning and their vessels filled with oil. Many times is the word oil a type of the Holy Spirit. They had an empty profession and that was about all they did have. The other five were ready and went in and the door was shut. The others were left out. It was too late. It behooves us to be ready.



THE FINAL JUDGEMENT DAY

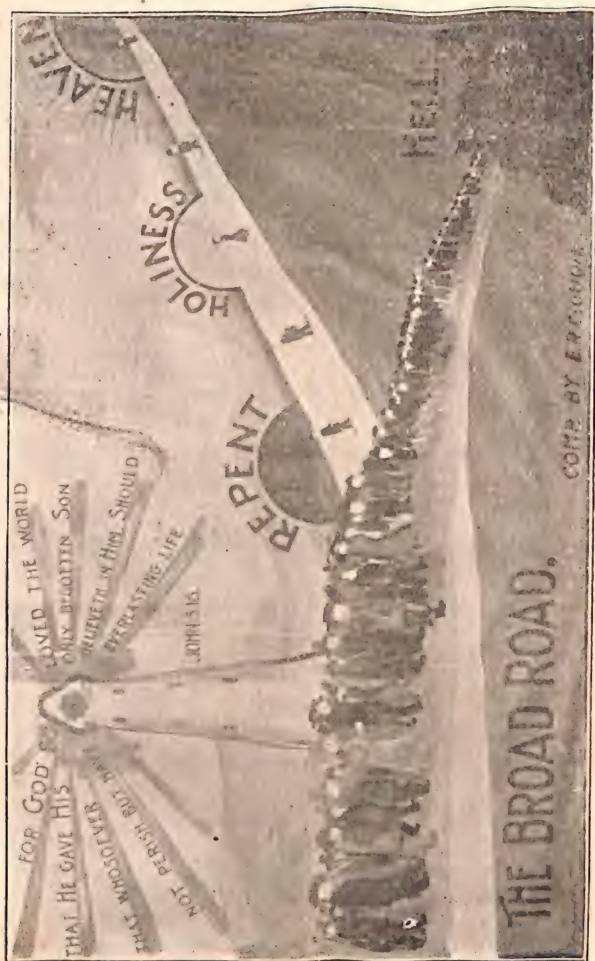
We read in Rev. 20-12-15 of a book, and it speaks of books by which we will be judged out of them and it will be according to the book, after which they will be cast into a lake of fire. In that day we will be put on the scales, as we read in Daniel, 5th chapter: "Thou are weighed in the scales and art found wanting." That will be a sad day. We could read of many sad days, and we remember many ones, but that day will be the greatest day that the world ever knew. It is a day when judgment shall be brought to justice. Eccl. 12-14: "For God shall bring every work unto judgment with every secret thing whether it be good or whether it be evil." In Deut. 16-18: "And they shall judge the people with just judgment." Man doesn't always get justice here, but on that day everybody will get justice. Rom. 2-2, 1 Tim. 5-24. Some men's sins are open beforehand, going before to judgment and some men follow after. There must be a straightening up sometime, either before we leave this world, or we will have to face the whole thing at the final judgment. Heb. 9-27 says: "And it is appointed unto man once to die but after that the judgment." Some think it is all over after death, but we just read after death then judgment. And in Rev. 20-14, (this is after judgment) it says: "And death and hell were cast into the lake of fire." This is the second death. James 2-13 says: "He shall have judgment without mercy. Jude 6. "Even the angels that left their first estate are chained under darkness unto the judgment of the great day. Some one has said that they had scales so perfect that they could take two pieces of paper the same size and put one on one side and one on the other and it would just balance

the scales, then take off one piece and put a pencil mark on it and put it back on the scales and it will overbalance the scales.

If such be true, then sure God's scales are more perfect than man's, and we will have to measure up to God's plans, and if we are found wanting, we will be the loser. Well, it is our privilege to measure up to God's standard. Reader, if not

ready, prepare to meet thy God.

1. A lake of fire. Rev. 20-15.
2. A bottomless pit. Rev. 20-1.
3. An everlasting burning. Isa. 33-14.
4. A furnace of fire. Matt. 13-42.
5. An everlasting destruction. 2 Thess. 1-9.
6. A place of torment. Luke 16-23.
7. A place of everlasting punishing. Matt. 25-26.
8. A place where people pray. Luke 16-24.
9. A place of wailing. Matt. 13-42.
10. A place of weeping. Matt. 8-12.
11. A place of sorrows. Psalms. 18-5.
12. A place of outer darkness. Matt. 25-30.
13. A place where men gnaw their tongues. Rev. 16-10.
14. A place of bodily sores. Rev. 16-11.
15. A place of blackness and darkness. Jude 13.
16. A place of unquenched fire. Mark 9-48.
17. A place of brimstone. Rev. 14-10.
18. A place where man drink the cup of God's wrath. Rev. 14-10.
19. A place where loved ones are not wanted. Luke 16-27.
20. A place of thirst. Luke 16-24.
21. A place of uncleanness. Rev. 22-16.
22. A place of burning breath. Isa. 33-11.
23. A place of unceasing torment. Rev. 14-11.



24. A place of damnation. Mark 3-29.
25. A place that is down. Isa. 14-9.
26. A place where soul and body are destroyed.
Matt. 10-28.
27. A place where God desires none to go. Ezek.
33-11.
28. A place prepared for sin and fallen angels.
Matt. 25-41.

29. A place of unending duration. Matt. 25-46.

30. A place that will continue as long as Heaven.

Now, hell is a place that a great many people try to prove is the grave and not a place of punishment for the wicked after death. God said there was a hell, and it must be so. Psalms 9-17: "The wicked shall be turned into hell and all the nations that forget God. Now, let us notice that this text speaks of two classes of people, and both of them being turned into hell. Now, some say: "Well, that means the grave." Well, if it means grave it would not have spoken of two classes of people. Only those two classes forgot God, while it says wicked and the other forgot God. It did not mention the righteous at all. Why? It is because it was a separation. In Matt. 25-31-46 it speaks of a separating time. In the 32nd verse: "And before him shall be gathered all nations and he shall separate them one from another as a shepherd divideth his sheep from the goats." In the 46th verse it reads: "And these shall go away into everlasting punishment by the righteous into life eternal."

